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The Masonic Craftsman

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of Freemasonry*

In This Issue: Precedence of Grand Lodges



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A MASSACHUSETTS MANIFESTO

DOWN through the centuries there have occurred in various parts of the world events which have shocked the conscience of mankind but we as Masons have refrained from protest or condemnation. There have been such events in recent years. Lest our silence be taken as evidence of indifference to, or condonation of, such events, and in response to inquiry, let it be known that Freemasonry in Massachusetts still scrupulously refrains from participation in or official comment on all matters which do not concern it.

Consistently throughout the two centuries of Freemasonry in Massachusetts, its members have exercised their prerogatives of free thought and action in all matters, religious or civil, but solely as individuals and never as Masons. No member or officer has the right to speak or act in the name or behalf of Freemasonry except as to matters exclusively Masonic. Even the mere discussion of controversial matters is barred from Masonic gatherings.


Individuals may differ in their interpretations of causes and events and in their beliefs and loyalties, but within the realm of their Masonic life their differences must be forgotten and only their unity as Brothers remembered.

Freemasonry purposely has neither the facilities nor the desire to ascertain or proclaim the views of its members on economic, political, religious or other non-Masonic issues. An attempt to align the Craft on any such issue could but bring disaster to Freemasonry and would be contrary to one of its most fundamental tenets.

The foregoing was adopted by the M. W. Grand Lodge of Masons
in Massachusetts December 14, 1938, and by direction of the Grand
Master is placed in the hands of every member of the Fraternity in
the Jurisdiction.

Attest:

FREDERICK W. HAMILTON,
Grand Secretary.





VOL. 34 MARCH, 1939 No. 7

OBITER DICTUM In any argument anent national morality there is a tendency to get into somewhat too hypothetical regions with disastrous results. Our own plea is: For God's sake, let us avoid self-righteousness. ("Let each man sweep in front of his own door."—*Old Proverb*.)

Any American not piously self-conscious is reminded inevitably of lynching, of Mexico and the treatment of the aboriginal Indians, the Englishman of Amritsar, the Black and Tans and of other horrors, and so on in all nations, ad infinitum. Virtue is no state monopoly. Even the Commonwealth of Massachusetts bears proudly as its motto "ense petit placidam sub libertate quietam." "With the sword she seeks calm repose under liberty" and who has put the stamp upon liberty. The plain fact is that humans universally are a pretty frail lot and everyone is overdoing somewhat whenever declaiming piously of some foul deed, "I could never do that." We all loathe the cruelty and lying of the Nazi regime for instance, and yet it is possible to see in it a beastliness into which in appropriate circumstances we ourselves might drift.

Generally speaking every nation has the government and the fate that it deserves. It may be asked, "Why the arbitrary barriers of nations?" If we would think away these barriers we could, perhaps, see more clearly how each country depends morally, as well as physically, upon others. In Germany after the war there was vast embitterment at the monstrous handling of the peace. There was bound to arise a form of wild nationalism, fruit of the futility of trying to conform to its impossible terms. Wisdom and generosity were absent from the Allies. The key to the future lay in generosity. That key was thrown away and as a consequence we have the Germany that exists today. There are many Germans who deplore today's events but these under the dominant Hitler and his henchmen are inarticulate. Yet in these very individuals lie the hope of future Germany, for surely persistence in her present course must inevitably lead to her own destruction.

The sanctimonious nationalist may study with profit the causes back of the present deplorably disastrous state of European affairs. He will see the remorselessly logical working of cause and effect. In any design for future living the Pharisaical holier-than-thou attitude must give way to a broader concept of our purpose on earth and as well the need for a very great broadening of the base of true fraternalism. The carping cry of Cain: "Am I my brother's keeper?" must be reversed to the affirmative "I AM my brother's keeper" rather than the negative question, for assuredly without the

brotherhood of man under the Fatherhood of God for which Freemasonry stands, no life will be worth the living, and the long journey from the cave days will have been of no avail.

MANIFESTO Following closely after the announcement in this column last month of the need for A DECLARATION setting forth for all the world to read the principles under which Freemasonry functions, the Most Worshipful Grand Lodge, Ancient Free and Accepted Masons of Massachusetts, has published and placed in the hands of every member of the fraternity within the jurisdiction "A MASSACHUSETTS MANIFESTO" which appears on the page immediately preceeding this.

Adopted December 14, 1938 it has been deemed advisable to broadcast it through the medium of the monthly notice to members. Our act in printing it in full will serve, with others, to enlighten the Craft and the general public as to the Massachusetts stand on a very important matter.

JITTERS It was said recently in the obituary notice of a famous headmaster of an English school "all his boys feared him but none was afraid of him," which is a state of mind much to be desired and one which exists in large measure among the peoples of the democracies of Europe today.

Certainly neither the French nor the English people are afraid of Hitler or Mussolini, yet they doubtless fear both, for in the nature of things the unknowable or unpredictable element carries always with it some predilection of alarm. The word "jitters" best describes present state of mind.

That is what makes the present European situation so difficult of solution. Were the two dictators mentioned endowed with emotional stability it would be possible to guage with some accuracy their future acts. As it is, like the clever opportunists they are, they trade upon this very unpredictability to the extent that they seem to win their point each time an issue arises. As a natural corollary, in this country at least, we are apt to think the democracies are afraid to fight and have backed down.

Thus far there has been nothing directly inimical to the immediate interests either of England or France to justify a resort to war, and no sane statesman will advocate it. Distance may lend enchantment to the view, but it also permits carping critics in this country, three thousand miles away from the powder magazine of Europe, opportunity to air views *ad lib* with complete safety.

Those three thousand miles make all the difference in the world to a viewpoint; present critics who set themselves up as arbiters of world problems would sing a

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Alfred Hampden Moorhouse, Editor and Publisher.

different tune were their interests, and their families, located next door to the trouble zone.

The man who says he fears nought is a liar. He who knows fear and has courage to face it, on the other hand, bears the mark of a brave, strong man, and is possessed of one of life's noblest impulses. There are many such in France and England, and whatever future emergency may arise they will be found on the side of right and reason, carrying on heroically in behalf of their fellows and the salvation of civilization.

QUERY A composite opinion of the Craft in this country as to the position, if any, it should take in the present world emergency and the attrition which is gradually taking place in the Masonic fraternity would be interesting but probably impossible to obtain.

While perhaps the non-reading Mason may not be aware that in Germany, Italy, Austria and Spain Freemasonry as an organization has been destroyed, and that sinister influences are at work seeking to destroy it elsewhere, he might, if he did know it, become sufficiently interested to rouse himself to inquire just why this is so, and possibly seek to set up a defense against the active enemies of Freemasonry and those things for which it stands.

In doing so some will say he would be inviting its destruction. Others will feel that a defensive stand may be taken which would be a bulwark against the inroads of totalitarian and other ideologies alien to the Masonic concept.

One thing may be said about the enemies of Freemasonry: They know what they want, and are out to get—by any means.

If this is true, will a policy of cheek-turning passivity or appeasement stop the aggression? We have seen the fruits of such policy in the political field recently—convincing evidences which are highly illuminating as to the methods of unscrupulous force. Will an alternative policy of positive action, carried on openly, serve to save the Craft from those who seek to destroy it?

In the emergency the rank and file of the membership can but look to its leaders for guidance and upon these latter a heavy load of responsibility rests.

While overt acts should be avoided the welfare of "our gentle Craft" is of no small concern to some three million men in the United States of America and cannot be lightly put aside with vague generalities. Somewhere—somehow, a defensive barrier must be set up if we are to preserve the Craft and insure for the future the benefits built up through centuries of service.

TIME Most of the ills of mankind are the result of human processes in conflict with Truth over the interval of evolution from the primeval.

Gifted with intelligence above the animal, the knowledge of good and evil typified in the fruit of the Tree in the Garden of Eden, man has in many cases chosen to follow the wrong course which when followed through to its logical conclusion, leads inevitably to his own destruction.

The balance required to maintain a level of living conducive to human happiness is a delicate one. The

precepts of fraternity, whose ethics are admirably illustrated and emphasized in the golden rule, have seemed to some ambitious souls possessing ego surpassing sense, to be prosaic. They have chafed at restraint, and the subtle processes of flattery inducing self-glorification and false idealism have resulted in action which has brought inevitable reaction.

Until a society can be constructed which is based upon true brotherhood there will inevitably be recurrences of age old conflicts.

It is a painfully slow process. Phases of it which have brought men and nations through the persecutions of Christians at Rome, the conquests of Charlemagne, and darkness of the Middle Ages, the bombastic strappings of the upstart Napoleon and Wilhelm II, men drunk with the sense of personal power, through the latest and greatest War, are all part of a piece. These men may have been a "biological necessity in the development of humanity," but they serve to illustrate in the results of their lives and the wreckage they left behind, persuasive evidence of the almighty force and importance of Truth.

Actors in the epic dramas of the past save those few now playing in the limelight of world affairs have all passed to dust and ashes, as all humans inevitably must pass. The fruit of their follies, the evils they wrought live after them—only Truth remains, and until men can comprehend some measure of that mighty force the world will continue to seek in comparative darkness the seemingly unattainable.

While darkness prevails ills seem greatest. Through Light are the fears of evil banished. This fraternity of ours—Freemasonry—is dedicated to a search through Light for Truth. By the result of its labors is its merit guaged. To let down that search is to acknowledge weakness. To continue in the pursuit of its objectives is to show that there is one existing influence for ultimate good. To attest worthiness in a world of strife is to stand steadfast in those pronouncements which we are pledged to sustain.

Ultimately in God's good time the forces of darkness must disappear, and as a factor in that evolution the fraternity can if it will play its part.

It will take courage, and plenty of it, but the true measure of any man is his ability to carry on in a righteous cause with faith and an eye single to a definite goal.

STATUS The shrinkage in membership of the fraternity in this country continues and while there has been some letup in the size of the drop it is still a factor which must be taken into consideration.

In five jurisdictions there have been increases and these it is noted are in some "Proceedings" printed in capital letters but the entire gain in these is but 789 as against the loss of thousands in the other 44.

Many reasons may be adduced for the drop, principally economic and yet it would seem that when a man really values his Freemasonry he will make a strenuous attempt to keep in good standing, for the dues are not onerous, and the advantages on the other hand are invaluable—priceless to the man who has a proper perspective of Freemasonry.

A Monthly Symposium

Is It Possible to Devise a Group System of Buying for Masonic Lodges?

The Editors;

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SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

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MILWAUKEE

FOLLY

By Wm. C. RAPP

Editor *Masonic Chronicler*, Chicago

THE topic presented for the present symposium, "is it possible to devise a group system of buying for Masonic lodges?" may be tritely answered in the affirmative, for undoubtedly it is "possible" to devise some sort of a group system for buying. We must, however, assume that the proponent of the query had in mind a system that would be practical, economical and of advantage, materially or otherwise, to those entering into the plan. With this qualification the answer shifts decidedly to the negative side.

Co-operative or group systems of merchandising have been established in a great many forms, and schemes of this character will continue to make their appearance from time to time. The underlying and ever-present lure is to secure advantages as compared with buying in the open market—in effect, to buy at retail at wholesale prices. While some of these schemes have been moderately productive of good results, in the great majority of cases they eventually succumb because of inability to "deliver the goods." Even chain stores have not been as great successes as many believe, and if deprived of their ability to secure substantial discounts by virtue of tremendous volume of purchase they would possess but slight advantage over independent units.

The theory of co-operative buying and selling is predicated in large measure on elimination of overhead expenses, but it always gets back to the fact that the service represented by these expenditures must be performed by some one, and also demand a high grade of ability, in that particular line of endeavor, to secure efficiency, so that by the time these necessary services are rendered the selling cost is not far out of line of that which prevails in the open market. If our question relates to a general group system of buying and selling by Masons and for Masons, it is subject to the serious charge that such an activity is entirely foreign to the province of the institution and therefore Freemasonry has no excuse for engaging in it.

The question, however, refers to buying for Masonic lodges, and possibly relates only to the purchase of the particular merchandise needed for their operation. In this case the volume involved is too insignificant and the variation in requirements too great to make success plausible. It is true that some Grand Lodges sell supplies to the lodges in their jurisdictions, thereby gar-

nering an apparent profit to the Grand Lodge. The inevitable cost of "handling," etc., is generally conveniently ignored in computing the profit. There are other advantages, of course, such as uniformity of product and a more strict compliance with the standards set in the jurisdiction, as well as more or less convenience for the constituent lodges. To extend such a system to national proportions would only intensify the difficulties—and is out of the question anyhow.

We do not believe that an experiment along the lines of group buying for Masonic lodges has much to recommend it.

IDEA HARDLY PRACTICABLE

By J. A. FETTERLY

Editor, *Masonic Tidings*, Milwaukee

THE group or co-operative system of both buying and selling has, with one or two notable exceptions never been outstandingly successful—even in the field of general merchandising. Whether such a system of buying for Masonic lodges, where purchases are limited in quantity and at irregular times, is very doubtful.



In the first place the yearly expenditures of the average Masonic lodge are small and largely limited to blank form, occasional (very) purchases of uniforms and of lodge paraphernalia. Probably the two last items do not average \$10 per year per

lodge even if chapters and commanderies are included. A certain quantity of blank forms, cards, etc., are required but the amount of money involved is very small—not sufficient to warrant the setting up of a central purchasing office.

The above view contemplates the setting up of such an agency for a Grand Jurisdiction. We believe it to be impractical.

In large cities where 10 or more lodges, and as many other bodies are located, some modest centralized plan for pooling purchases might be practical—though even that is open to question.

In the first place lodges in the larger cities usually expend more for equipment and paraphernalia, and their purchases are more frequent. Carpets and furniture require replacement or repairs more often because of greater use and robes, uniforms, etc., must be cleaned, repaired or replaced more frequently. Then, too, something might be affected in saving money by the combined purchase of food stuff, cigars, etc., which are so generally used in the city lodges but are less fre-

quently required in the smaller lodges. Several other possible savings that might thus be affected come to mind but in no case would they total any appreciable sums.

Speaking generally, we believe our question this month can be answered in the negative.

IN DOUBT AS TO MEANING

By Jos. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

IS it possible to Devise a Group System of Buying for Masonic Lodges?" The question as here stated is, at least to this writer, a novelty among Masonic subjects of interest, nor can we claim any special competence for its discussion. If in



meaning this reaches only to the supplies that are requisite for carrying on business of the Lodges, any such plan would hardly seem worth the trying. So far as printed material is concerned, which would cover a considerable part of the expenditures, they could not be supplied on a national scale. Every jurisdiction has its own printed forms, which vary in

some particulars from all others. To expect any firm to carry in stock the many items that could be enumerated, with the uncertain demands of Lodges large and small, and none of them reaching large totals, would be to strain imagination. It would certainly not warrant a trial.

But there may have been in the mind of the brother proposing our subject a co-operative scheme, to be operated by and through the Lodges, whereby a considerable part of the home needs of brothers and their families might be met, to economic advantage. We know that co-operation is a matter very much alive at the present time. There are corporations operating large establishments and amply financed by groups of consumers, that are successfully meeting the needs of their memberships, and to worthwhile financial savings. This is especially true in the field of agricultural requirements and processing of products of the farms.

But it will be found that these great developments, just now being written of and plentifully illustrated, are expertly managed and administered by men trained in the competitive field. The farmers of America are now sophisticated and thoroughly informed. Yet our own memory goes back to a time when the agriculturists of the United States, pressed by unfavorable conditions, were bitten by the co-operative bug. Any easy-going individual, who had made a failure of farming, was accounted competent to manage a store, in any one of the thousands of small communities. Usually such functionaries became the butt of practical joking by small boys, and speedily lost standing. As a natural consequence failure followed. The only ones who profited were certain shrewd promoters who had worked out the plans and put them over on the trustful tillers of the soil. This rash experiment put back the real co-operative cause for a generation, and only now is it being carried out on business principles.

Yet we are reasonably sure that the Masonic Lodges

and the Masonic membership of the United States will not soon experiment in the co-operative field. For the most part our brothers are of that type now designated as "rugged individualists." They believe in keeping their business dealings separate from their Masonry. And this attitude, considering the uncertain position of business generally, is not a bad idea. Furthermore, a considerable element of the Craft make-up is drawn from those actively engaged in business. These would be likely to resent competition, fostered and sustained by their own brothers.

But why labor the point? However considered, we can not believe the time is favorable for the promotion of co-operation among Masons, whether as Lodges or by propaganda to interest individuals.

GROUP BUYING OUTSIDE CRAFT SCOPE

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

PRESUMABLY the purport of the interrogation: "Is it possible to devise a group system of buying for Masonic Lodges?" is to ascertain whether or not the membership of Masonic Lodges may or may not



effect economies in their direct domestic purchases by mass or group buying. They undoubtedly could secure certain advantages through such arrangement in communities where the membership comprises a comparatively small, homogeneous group tied by ties of community as well as fraternal interest but it is doubted that the men in the urban lodges could be persuaded to consider the proposal.

It would seem that cooperative buying of the necessities of life properly belonged to the "cooperatives" as generally practiced in England and the Scandinavian countries, and which have been enormously successful, rather than through purely fraternal organizations. The system is strictly a business enterprise, however, and a business organization would necessarily have to be set up to operate it here. How this could be accomplished is not clear. It would be an arduous undertaking, calling for rare skill, tact, and patience in its preliminary stages and considerable responsibility after finally organized and operating.

Americans do not lend themselves readily to regimental functioning even when through a cooperative purchasing plan the advantages are obvious. Perhaps it is the spirit of liberty or independent action which fosters this phase of American life.

If the question propounded involves merely the purchase of ordinary lodge supplies then it is believed there is no need for group buying, for the secretary or other executive officer of the lodge will obviously buy in the best market and the supplies necessary are so small and diverse in character, generally speaking, as not to justify any change in the present system.

Cooperative buying of individual necessities for three million men and their families would have a considerable effect on the economic life of the nation and invites interesting speculation, but at the present time there is little likelihood of this happening.

Precedence of Grand Lodges

By R.W. DAVID MCGREGOR

[While the world resounds with wars and rumors of wars and people's nerves are strained by the crashing crescendo of a realistic world, it is refreshing to find an intelligent and studious observer sufficiently detached to devote thought to the more or less academic topic of the PRECEDENCE OF GRAND LODGES. This Worshipful Brother McGregor has done in the following pages; the thesis, while taking issue with most Worshipful Joseph Earl Perry, Grand Master of Massachusetts, and other authorities, none the less distracts from the cruel current of the day's news, diverting thought into speculative channels of a more philosophical nature. We print the article with pleasure and the assurance to our readers that it is in no sense idle or unmeaning, but the product of a ripe scholar who for many years has shed light on Masonic matters. The Craft is fortunate in having among its membership such men as David McGregor.]

—ED. CRAFTSMAN.

PART I

The Precedence of Grand Lodges is based on the seniority of their actual constitution, being the date upon which their first Grand Officers were duly installed, by the voluntary action of the representatives of three or more regularly warranted lodges, located within a specified territory.

The forming of a Grand Lodge is by inherent right, and all Grand Lodges have been formed by the exercise of that right¹.

In the case of the parent Grand Lodges of England, Ireland and Scotland, there were no duly warranted lodges in existence, so that they were organized by self-constituted lodges in each case, and they in turn received warrants of constitution from their own Grand Lodge.

The PREMIER Grand Lodge of England was thus constituted by the installation of Mr. Anthony Sayer, Gentleman, as Grand Master, on June 24, 1717, by the representatives of four old lodges located in and about London².

The earliest record we have of the existence of the Grand Lodge of Ireland is found in a detailed newspaper account of its celebration of the Feast of St. John the Baptist in Dublin on June 24, 1725, and the installation of the Earl of Ross as Grand Master; six lodges participating in the event³, making it the SECOND oldest Grand Lodge.

The Grand Lodge of Scotland was duly constituted by the installation of William St. Clair of Rossline on November 30, 1736, as arranged for by four lodges in and about Edinburgh, and participated in by representatives of thirty-three lodges⁴, making it the THIRD oldest Grand Lodge in the world.

They were Supreme Independent Grand Masonic Bodies, composed of qualified representatives from their constituent lodges, with legislative and administrative powers to act in the name and by the consent and authority of the whole body of Craft Masonry, each within its own prescribed territory. We have thus placed those parent Grand Lodges not only in alphabetic sequence but also in correct chronological order

of precedence, without the unwarranted interposing of any other Grand Lodge.

PROVINCIAL GRAND MASTERS

The marked success that attended the institution of the Grand Lodge of London gave rise to the statement of Bro. Rev. William Stukeley, made about that time, that "Masonry took a run and ran itself out of breath through the folly of the members"⁵, which has been somewhat of a puzzle as to what was meant.

Let us interpret the phrase *out of breath* as out of reach, or out of control, and we have a correct statement of the condition existing then, and a reason for the appointment of Provincial Grand Masters.

As stated in the third edition of the Book of Constitutions, published in 1756, "The office of Provincial Grand Master was found particularly necessary in 1726, when the extraordinary increase of the Craftsmen, and their travelling into distant parts and convening themselves in lodges, required an immediate head, to whom they might apply in all cases, where it was not possible to wait the decision or opinion of Grand Lodge."⁶

The earliest indication we have of the existence of a Provincial Grand Master is found in the second Grand Lodge MS. list of the regularly constituted lodges under the authority of the Grand Lodge of England, giving the names of officers and members of each of the lodges.

In the case of the *Sunn* Lodge at Chester, those names were preceded by that of Coll. Fra. Columbine, *Provincial Grand Master*, together with his Deputy Grand Master and Grand Wardens⁷. There were at that time three lodges in the town of Chester.

The last lodge named in that list, which was dated November 27, 1725, was *Wool Pack* Lodge, in the town of Warwick, and the first person mentioned as a member of it was James Prescott Esq., Provincial Grand Master, followed by that of the Worshipful Master, Rev. William Greenwood, D.D. and his two Wardens⁸.

The existence of the Provincial Grand Lodge Officers of Chester was again officially recognized by the Grand Lodge, in ordering the insertion in the Grand Lodge minutes of May 10, 1727, of a letter dated April 15, 1727, addressed to the Grand Master, the Earl of Inchiquin, acknowledging with profuse thanks an official visit paid their lodges by the Deputy Grand Master, R.W. William Cowper. It was signed by the then Provincial Grand Master, Capt. H. Warburton, his Deputy Grand Master and two Grand Wardens⁹. R.W. Brother Warburton was one of the Provincial Grand Wardens of Chester in 1725.

Immediately following this Grand Lodge record we find reference made to a letter signed by the Provincial Grand Master, Deputy Grand Master, and Grand Wardens of South Wales, thanking the Grand Master for information sent them¹⁰.

Thus began the appointment of Provincial Grand Masters, which has been continued from time to time by succeeding Grand Masters as occasion called for them.

Their appointment was a prerogative of the Grand Master, and the appointees were brethren of eminence

and ability. They were, as a rule, appointed "not for life but during his good pleasure" as stated in the 1756 Book of Constitutions, from which we learn that such appointments had been made for North Wales, South Wales, Bengal, East Indies and Lower Saxony; followed by that of Daniel Coxe in 1730, for New York, New Jersey and Pennsylvania; then for Russia, Spain and Shropshire in 1731¹¹.

Strangely enough neither the 1733 deputation for Henry Price as Provincial Grand Master of New England, nor its extension in 1734 to All America, is mentioned in the list of some 56 such appointments made before the year 1756, and were it not for a copy of his first deputation that has been recorded in the minutes of the Grand Lodge of Massachusetts, we would have no knowledge as to the nature of it and its scope¹². Of the second deputation there is no record either in England or in America.

Those deputations differed considerably, in accordance with the predilections of the Grand Master who granted them; the principal differences being as to tenure of office and the manner of appointing successors to the office.

The deputations to Coxe and Price are typical of those differences. Coxe's deputation was for a definite period, being for two years only, from June 24, 1730, and his successors were to be elected every other year by the brethren who resided in any or all of the said Provinces¹³, and were not subject to the approval of the Grand Master in England; thereby permitting the establishment of a Provincial Grand Lodge with self-perpetuating power. There were very few of this type of deputation issued.

The deputation to Henry Price, dated April 13, 1733, was, on the other hand, unlimited as to tenure, but was subject "to the will and pleasure" of the Grand Master of England, and the appointment of successors was to remain his prerogative.

They were each authorized to appoint a Deputy Grand Master and two Grand Wardens and to constitute lodges within a specified territory.

They were required to see that the Regulations of the Grand Lodge and all other Rules and Instructions transmitted to them from time to time were kept and observed.

Price was supposed to hold Quarterly Communications, and both were required to cause the brethren to annually keep the Feast of St. John the Evangelist and dine together on that day, which event was officially known as the "Annual Assembly and Feast".

These Annual Masonic meetings were not exclusive Grand Lodge affairs, but were open to all members of regular lodges willing to pay the price.

Quite often they were held by individual lodges, and it was only when the Provincial Grand Master presided over them that they acquired the transient prestige of a Grand Lodge function.

On those occasions the Provincial Grand Master announced any changes he had made or intended to make in the personnel of his Grand Lodge officers.

PROVINCIAL GRAND LODGES

According to the General Regulations of the Grand Lodge of England, published in 1723, "the Grand Lodge consisted of, and was formed by, the Masters and Wardens of the regular lodges on record, with the Grand Master at their head, supported by the Deputy Grand Master and Grand Wardens."¹⁴

The Grand Master and Grand Wardens were elected

to office by the Masters and Wardens, the Deputy Grand Master being appointed by the Grand Master.

This was extended later so as to include all Past Grand Officers in its membership. The "Ancients" made the membership still more extensive by including all Past Masters who continued to maintain their membership in a constituent Lodge.

As to the regular Provincial Grand Lodges, the late R.W. Sir Alfred Robbins wrote, "while Grand Lodge exists because of inherent authority, independent of the being of a Grand Master, the existence of a Provincial Grand Master is a condition precedent to that of a Provincial Grand Lodge," and the Book of Constitutions declares that "Provincial Grand Lodges emanate from the Provincial Grand Masters by virtue of authority vested in them by their patents of appointment from the Grand Master."¹⁵

Where only one lodge existed under his jurisdiction, the ruling Master and two Wardens of that lodge were the only persons eligible to membership in Grand Lodge other than the three Grand Officers appointed by the Grand Master. When this condition existed its six members were nothing more than an advisory committee to the Provincial Grand Master—what we might call his Masonic Cabinet.

Dr. Oliver said "A Provincial Grand Lodge has a faint shadow of power, but very little substance. It may talk but it cannot act."¹⁶

Those Quasi-Provincial Grand Lodges or Masonic Cabinets had not even the *shadow*, much less the substance of power, and were merely an appendage to the office of Provincial Grand Master, calculated to add dignity and prestige to it, when and where occasion required it.

It was not until they were formally constituted as Provincial Grand Lodges, by the joint action of three or more local lodges, following the precedent established by the parent Grand Lodges, and had assumed the right of *nominating* their own Provincial Grand Masters, or had asserted their independence of any other Masonic authority, that their place in the order of precedence could be given consideration.

Treating of the Grand Lodges in the order in which they appear in the precedence list presented by M.W. Bro. Joseph E. Perry, Grand Master of Massachusetts, as "the one adopted with practical unanimity throughout the Masonic world", as follows:—England (1717), Ireland (1725), Massachusetts (1733), Georgia (1735), Scotland (1736), South Carolina (1737), Pennsylvania (1761), Virginia (1778) and New York (1781), we will now consider their claims successively.

(3) PROVINCIAL GRAND LODGE OF MASSACHUSETTS—1733.

Charles Pelham's contribution to the first volume of the Proceedings of the Grand Lodge of Massachusetts, covering the first twenty-one years, does not even profess to be a record of the Provincial Grand Lodge of Massachusetts, but is designated by him as "The Proceedings in Masonry from its first origin in America", and apart from the special Grand Lodge formed *pro temp.* by R.W. Bro. Henry Price, to constitute the First Lodge of Boston in 1733, and the occasional notices of the appointments of Grand Lodge Officers, there is no mention whatever of a Grand Lodge in Boston until December 27, 1749, when it is stated that the brethren attended Divine Worship in a body and concluded the celebration of the day in *Grand Lodge* at an elegant dinner¹⁷; followed closely by other two meetings for the constitution of two new lodges.

¹⁵ English Speaking Freemasonry. Robbins. p. 73.
¹⁶ Masonic Jurisprudence. Oliver. p. 272.

¹ Encyclopedia of Freemasonry. 1916. Mackey-Clegg. Vol. 2. p. 417.

² Book of Constitutions. 1738 Anderson. p. 110.

³ Dublin Weekly Journal. June 26, 1725.

⁴ The Lodge of Edinburgh. Lyon. p. 172.

⁵ Ars Quatuor Coronatorum. Vol. 6. p. 131.

⁶ Book of Constitutions. 1756. Entick. p. 291.

⁷ Q. C. Reprints. Vol. 10. p. 38.

⁸ K. C. Reprints. Vol. 10. p. 46.

⁹ Q. C. Reprints. Vol. 10. p. 74.

¹⁰ Q. C. Reprints. Vol. 10. p. 75.

¹¹ Book of Constitutions. 1756. Entick. p. 291.

¹² Proceedings of G.L. of Massachusetts. Vol. 1. p. 1.

¹³ Proceedings of G.L. of New Jersey. p. 100.

¹⁴ Book of Constitutions. 1723. Anderson. p. 63.

However we find in the minutes of the First (or St. John's) Lodge, kept by Peter Pelham, father of Charles, that R.W. Thomas Oxnard, Deputy Grand Master, opened a Grand Lodge on June 24, 1741, and appointed his Grand Lodge officers, and with a few exceptions continued to do so until 1750.

There is no trace, however, of any attempt to live up to the requirements of the Grand Lodge by holding Quarterly Communications until April 13, 1750, which were held thereafter on the second Friday of January, April, July and October until 1763, when it was changed to the fourth Friday in those months, these were exclusive of the Annual Festivals held at least once a year and sometimes twice.

There was only one regular Lodge in Boston until 1750. True a Masters Lodge was established there in 1738. It was composed of Master Masons only, and its function was to confer the Master Mason Degree upon the brethren who desired it.

Those Masters Lodges were becoming popular in England, but they had no direct representation in Grand Lodge, as they were not considered constituent lodges, being attached to and part of the regular lodges. Therefore the Masters Lodge in Boston had no legal standing as a constituent lodge, although it was treated as such.

It was not until February 16, 1750, that the Second Lodge of Boston was constituted, followed on March 7th by the Third Lodge.

We cannot explain the unusual haste in thus constituting two new lodges in Boston within three weeks, after a period of almost seventeen years had elapsed since the constitution of the First Lodge, July 30, 1733, unless it was felt that it was about time that they had the necessary number of local lodges to take part in the constitution of a Provincial Grand Lodge, in emulation of the situation in Philadelphia, where the Second and Third Lodges had been recently constituted and were working under the supervision of R.W. Benjamin Franklin, who had received a new appointment as Provincial Grand Master of Pennsylvania from R.W. Thomas Oxnard, Provincial Grand Master of America in 1749.

That there was no real demand for those new lodges in Boston is evidenced by the fact that the Third Lodge existed for about three years only, and the Second Lodge was eventually absorbed by the First Lodge.

Our surmise as to their being desirous of establishing a regular Provincial Grand Lodge in Boston, is strongly confirmed by the fact that five weeks later they held the first recorded "Quarterly Communication or Grand Lodge" at the Royal Exchange Tavern, at which time the First Lodge paid £20 and the Masters Lodge £10, for "their Constitution" and at the next Quarterly £13/9/0 was paid by a lodge in Maryland for their constitution.

Here we have two lodges, one seventeen and the other twelve years old, paying for a warrant of constitution, and the question naturally arises—did they not have a regular warrant from the presiding Provincial Grand Master when organized, or was it thought necessary to secure a new one from the newly organized Provincial Grand Lodge?

There is no record of the Second and Third Lodges contributing thus to the funds of the Provincial Grand Lodge and perhaps there was a reason.

We find from a report of the installation of R.W. Bro. John Rowe as Provincial Grand Master on November 23, 1768, that the three lodges in Boston, First, Second and Masters, were not complete lodges as we know them to-day, but one lodge segregated into three, the Second Lodge consisting of Entered Apprentices

only, the First Lodge of Fellowcrafts only, and Masters Lodge of Master Masons only.¹⁷

This was a clever scheme to provide the required number of lodges in a hurry, for the constitution of a Provincial Grand Lodge.

Then again at the next Quarterly Communication, held on July 3, 1750, the Grand Secretary and Grand Treasurer were authorized "to provide a book or books as they should think necessary for the Lodge"; just as any new organization would do, and it was in those books that the records of St. John's Provincial Grand Lodge were entered.

Thus was constituted for the first time a regular Provincial Grand Lodge in Massachusetts in the year 1750, and any claim as to the existence of one prior to that date is absolutely untenable, particularly so when we consider the source of the petitions presented to the Grand Masters of England for deputations for Provincial Grand Masters in Massachusetts.

Price's deputation was issued for New England at his personal request in 1733; the one to Tomlinson, also for New England, (1737), was issued in compliance with a petition presented by "Several brethren now residing in New England" while the one issued to Oxnard for North America (1744) was petitioned for by "several brethren residing in North America."

Whereas Gridley's deputation (1755) for North America was issued in accordance with a petition from "The Grand Committee of the Grand Lodge in Boston."

This was the first time in Massachusetts that a Provincial Grand Lodge presented such a petition, its purpose being to fill the first vacancy in that office since it was organized in 1750; and the deputation given to his immediate successor, R.W. Bro. John Rowe, was also petitioned for by the Grand Committee of the Grand Lodge.

This clearly indicates that there was no Provincial Grand Lodge in Boston prior to 1750, for had there been one, the earlier petitions would naturally have been made by it, and not by "several brethren" without any apparent official authority to speak for the brethren as a whole.

From that time forward this regularly constituted Provincial Grand Lodge continued to function as such for twenty-five years, the last of its continuous records being dated January 27, 1775.

Owing to the social disruption brought on by the war, this Provincial Grand Lodge appears to have suffered a twelve-year period of suspended animation, from 1776 to 1786 inclusive, when it was temporarily aroused from its lethargic state on February 17, 1787, to make arrangements for the brethren to pay their last measure of respect for their late lamented Grand Master, R.W. Rowe, ten members being present.

During that decade R.W. Bro. Rowe was not entirely inactive as Provincial Grand Master. He granted a warrant for American Union Lodge in the Connecticut Line on February 16, 1776; attended one of its communications in April, and participated in a St. John's Day dinner on June 25, that same year. This was a sort of consolation love feast joined in by members of both Grand Bodies, thirteen in all.

Some members of that lodge of Moderns, resident in Danbury, Connecticut, addressed a petition early in 1780 for a warrant for a new lodge, which was endorsed by other two Modern Lodges in that State, to M.W. Joseph Webb, Grand Master of the only active Grand Lodge in Boston known to them, in "blissful ignorance" (as Bro. James R. Case of that lodge recently put it)

¹⁷ Proceedings of G.L. of Massachusetts, Vol. 1, p. 156.
¹⁸ Proceedings of G.L. of Massachusetts, Vol. 1, p. 11.

of the fact that they were not of the same Masonic Household.

On learning of the actual situation, the bearer of the petition, with the consent of the petitioners back home, presented it to R.W. Bro. Rowe, who in the exercise of his deputed authority as Provincial Grand Master, granted their request by a warrant dated March 23, 1780.

American Union Lodge No. 1 of Marietta, Ohio, constituted on June 28, 1790, by virtue of the above warrant issued by R.W. Bro. Rowe in 1776, sought fraternal recognition from the Grand Lodges of New York, Pennsylvania and Massachusetts on May 5, 1791, the request in each case being accompanied by a copy of the original warrant.

In the case of Massachusetts, the letter was addressed to the only known active Grand Lodge in that State, the Massachusetts Grand Lodge (Ancients), and its Grand Master, M.W. Bro. M. M. Hays, was requested by it, in quarterly Communication assembled on December 5, 1791, to answer same. In his reply he assured them that "Your Warrant is beyond doubt, a perfect and good one, and must have its force and operation where you are, until a Grand Lodge is founded and established in your territory."

Had there been a Modern Grand Lodge then in existence in Boston, this request would, in common courtesy, have been referred to its Grand Officers for action, rather than would an *Ancient* Grand Master presume to pass judgment on the validity of a *Modern* warrant.

R.W. Brother Rowe also issued a dispensation to reunite the First and Second Lodges of Boston, on February 7, 1783.

When the Grand Secretary, Wor. Bro. Thomas Brown, hastily left Boston in 1775 (being a Tory), he took with him the Record books, papers, seal, and Jewel pertaining to his office.

At the written request of Bro. Rowe, dated August 20, 1784, Brother Brown agreed to surrender them to some authorized brother upon the payment of what he claimed was due him for services rendered while Grand Secretary. It was not, however, until August 4, 1787, three years later, that action was taken by the brethren at an emergent communication, when the proposition was agreed to, and the books etc. were eventually returned.

At the same meeting it was decided to call a special meeting for the purpose of electing Grand Lodge Officers, but it did not take place until three years later, July 29, 1790, with seven brethren present, the Senior Grand Warden, John Cutler, presiding. After "Taking into serious consideration that it had pleased Almighty God to take hence the R.W. Grand Master and many other of the Grand Officers of this Lodge," they elected a Junior Grand Warden, a Grand Treasurer and Grand Secretary, leaving the offices of Grand Master and Deputy Grand Master still vacant.

The new Grand Secretary, Samuel Parkman, began his work by recording the meetings of February 17, and August 4, 1787, just referred to, in the book of records that had been returned.

It has been claimed that the Grand Lodge continued to function during the period from 1775 to 1787, but that the records have been lost. Brother Parkman evidently had no knowledge of such activities, or he would have either mentioned it or left space for a brief resume of them, had there been any. That he did neither seems to indicate that there were none to record.

One more meeting is recorded for November 25, 1791,

¹⁹ American Union Lodge of Ohio, Plumb, p. 107.
²⁰ Proceedings of G.L. of Massachusetts, Vol. 1, p. 416.
²¹ Proceedings of G.L. of Massachusetts, Vol. 1, p. 221.

before they met to consider the advisability of merging with the Massachusetts Grand Lodge.

With only four emergent meetings in sixteen years, and without a Grand Master, or an active Deputy Grand Master from 1787 to 1792, there can be no tenable claim of continuity during at least the last five years of that period, and it is quite natural to find that a committee appointed on January 18, 1792, to consider the proposition of the Massachusetts Grand Lodge to form a "Complete Masonic Union throughout this Commonwealth," reported that "After taking into consideration the present deranged state of Masonry in this Commonwealth, occasioned by the death of many of the Grand Officers and neglecting for many years to appoint others in their room . . . and being perfectly satisfied, from examining the Book of our Constitutions, that we have full power and right to agree to such a Union . . . for the benefit of Masonry in general, and for the happiness of the lodges in this Commonwealth in particular," they recommended that the proposition be agreed to.

The Massachusetts Grand Lodge, so named to distinguish it from St. John's Grand Lodge of English origin, was founded on a warrant granted on May 30, 1769, by M.W. the Earl of Dalhousie, Grand Master of Masons in Scotland, to Joseph Warren Esq., to be "Grand Master of Masons in Boston, New England, and within 100 miles of the same." This deputation was enlarged by the Earl of Dumfries on March 3, 1772, to embrace the CONTINENT OF AMERICA.²²

It was duly constituted in Boston on December 27, 1769, by the representatives of one local and two military lodges located there.

It warranted three new lodges and continued active until the heroic death of their Provincial Grand Master, General Joseph Warren, at the battle of Bunker Hill on June 17, 1775.

As this Grand Lodge existed by *commissioned authority*, the members fully realized the precarious nature of its tenure, as is shown in the report of a committee appointed to consider the status of their Grand Lodge during the early years of the war.

The report stated that "The Commission from the Grand Lodge of Scotland to our late Grand Master, Joseph Warren Esq., having died with him, and of course his Deputy, whose existence was derived from his nomination, being no longer in existence, they saw themselves without a Head, and without a single Grand Officer. . . . As all connection and correspondence between them and the country from which the Grand Lodge originally derived its Commissioned Authority had ceased, the brethren did assume an *Elective Supremacy* and erected a Grand Lodge with independent powers and prerogatives."²³

Accordingly they elected and installed R.W. Joseph Webb Esq., as Grand Master on March 8, 1777, from which date, the Massachusetts Grand Lodge, Ancients, continued to meet as an Independent Grand Lodge at its regular Quarterly Communications and one of the Feast Days each year, besides many special Communications, until the Union of both Bodies in 1792.

It became quite active in constituting new lodges, having twenty-nine to its credit between 1777 and 1790; whereas during that same period the Provincial Grand Master of St. John's Grand Lodge, R.W. Brother John Rowe, granted a warrant for one lodge in Connecticut.

The active Grand Master of the Grand Lodge of Ancients and the titular head of the dormant Grand Lodge of Moderns, died within nine weeks of each other early in the year 1787.

²² Proceedings of G.L. of Massachusetts, Vol. 1, p. 223.
²³ Proceedings of G.L. of Massachusetts, Vol. 1, p. 226.
²⁴ Proceedings of G.L. of Massachusetts, Vol. 1, p. 252.
²⁵ Proceedings of G.L. of Massachusetts, Vol. 1, p. 302.

While nothing was actually done by the latter to fill the office thus vacated by R:W: Bro. Rowe; the Grand Lodge of Ancients elected R. W. Bro. John Warren to be Grand Master in the room of R.W. Bro. Joseph Webb, on June 1, 1787, and was installed June 24. He was in turn succeeded a year later by M. M. Hays, who held the office until the Union was consummated in 1792.

Of the nineteen lodges said to have been in commission at the organization of the present Grand Lodge in 1792, thirteen had been warranted by the Massachusetts Grand Lodge (Ancients) and six by St. John's Grand Lodge (Moderns); and of the five lodges warranted by the latter for Boston, but two remained, First (or St. John's) Lodge and Masters Lodge, the latter succumbed soon thereafter, as its name does not again appear in the records of the United Grand Lodge.

Being the strongest and most virile of the two rival Grand Lodges in Massachusetts, it naturally took the initiative in seeking complete Masonic Union within the State, and those that remained of the older Body, fully realizing its rapid decline in public favor, willingly responded to their invitation.

The union of St. John's Grand Lodge of English origin and Massachusetts Grand Lodge of Scottish origin, was happily consummated on March 19, 1792, by the installation of R:W: Bro. John Cutler as Grand Master of "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts."

The Constitutions of this United Grand Lodge, which were adopted on March 5, 1792, as the basis of consolidation, and published immediately thereafter, states on page 130:—

"April 19th (1775), hostilities commenced between Great Britain and America. From which period a chasm is made in this history. War with its attendant distractions, interfered with the peaceful plans of this philanthropic institution. Boston became a garrison, and was abandoned by many of its inhabitants. *The regular meetings of the Grand Lodge were terminated.* And the brethren held *no Assembly* until after the conclusion of the contest, and the establishment of peace."

From the well established fact that the Independent Massachusetts Grand Lodge had met regularly during the most of that period, it is evident that this statement applied exclusively to St. John's Provincial Grand Lodge, and is sufficient contemporary evidence to render the claim of "indisputable continuity" of the latter absolutely unfounded, and gives ample reason for the discontinuance of its records from 1776 to 1786 inclusive, rather than the alibi that has been presented of "lost or stolen."

Had it not been for the Independent Massachusetts Grand Lodge bridging the CHASM during and after the war, the place of the present Grand Lodge of Massachusetts in the order of precedence would have been about fifteenth, following Rhode Island.

It is evident therefore, from what has been stated, that Massachusetts had no regularly constituted Provincial Grand Lodge prior to 1750, and on that account has no right to claim precedence over the Grand Lodge of Scotland. In fact St. John's Provincial Grand Lodge was never in that class until it threw off its allegiance to the Grand Lodge of England by uniting with the independent Massachusetts Grand Lodge, to form the present Grand Lodge of Massachusetts.

From the foregoing considerations we naturally arrive at the very definite conclusion that the order of precedence of Grand Lodges tentatively presented by M:W: Brother Perry is not correct, so far as the relative positions of Scotland and Massachusetts is concerned.

By all means Scotland is entitled to precedence over Massachusetts, and this order was correctly observed by the Grand Lodge of England at the dedication of the Masonic Peace Memorial in London on July 18, 1933.

In thus seeking to determine the correct place of Massachusetts in the order of precedence, we have simply applied the rule laid down by M.W. Bro. Perry, in his address to the Grand Lodge of Massachusetts at its Quarterly Communication held on June 8, 1938, as follows:

"Just as the ages of our several States are determined by the dates when statehood commenced rather than by the dates of the first settlements or of predecessor colonial governments, so are the dates of organization of the existing Grand Lodges, rather than that of the earlier Grand Lodges which once existed but went out of existence, to be used as the rule in Masonic precedence," whether the discontinuance of the old regime was the result of revolution, as in the case of the Massachusetts Commonwealth or in consequence of years of involuntary desuetude, as in the case of St. John's Provincial Grand Lodge of Massachusetts.

By strictly adhering to this rule, the date of the constitution of independent Grand Lodges, determines their order of precedence.

We are willing however to modify this rule retroactively, in order to permit the date of the constitution of the Provincial Grand Lodges by commissioned authority, that have had a continuous record of active existence preceding their formal transition to independent Grand Lodges, to be used as the date by which their place in the order of precedence is to be determined.

By applying this liberal interpretation of the rule of precedence, we find that the present Grand Lodge of Massachusetts can not only date its independence back to March 8, 1777, but its origin as a continuous Grand Lodge in Massachusetts, to December 27, 1769, by direct descent from Massachusetts Grand Lodge of Scottish origin.

(To be Continued)

KIND WORDS

Alfred H. Moorhouse, Esq.,
Boston, Mass.

March 3, 1939

"... the way you sling the King's English around, and the facility with which you do it. You even borrow some from Old England, as enriching an already wealthy vocabulary."

"This is to say I admire your courage, zeal and independence of spirit in writing. You do it so well, too, that this note is rendering to Caesar and you a bit of what belongs to Caesar and—you. To say more would be the same thing longer drawn out, though I 'admire to say' you should not let the reticent versatility of logic illequitate your equanimity, if I may borrow from Coleridge a few expressive words, in considering the New Deal. 'All's right with the world.' I have faith and prescience to be convinced we are in for a weeding out of millions, with advent of a new type of manhood, that will be patterned, in a way, after what we wish a Freemason to be and become. If death ended all we might grieve, but, as you know from my reiterations, death is but an EVENT in a continuous and ceaseless life. The longer I live and meditate the subject the more consistent seems reincarnation. However, this letter is already much longer than intended. Let me simply add: Be of good courage, and press on. You are doing a good work! Congratulations that you have the privilege.

Cordially yours,

Los Angeles

P.S.: There's no better edited Freemasonic paper in U.S.

The Beginnings of Freemasonry in Canada

By REGINALD V. HARRIS

Past Grand Master of Masons in Nova Scotia, Past Grand Historian, etc.

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(Conclusion)

LODGES FORMED 1786-91

During the Grand Mastership of John Parr, the following lodges were instituted:

Cornwallis No. 15, Halifax, N. S. (John Solomon, W.M.) April 17, 1786, composed of former members of Lodge No. 1 (Moderns). The Lodge returned its warrant in 1801, but in 1808 the Lodge was revived, lasting however only five months. It numbered among its members the most influential citizens of Halifax, Foster Hutchinson, formerly of Boston, later a Justice of the Supreme Court. Hibbert N. Binney, of the Customs; Charles Morris, Jr., Surveyor General, Admiral Robert Murray, and Dr. Michael Head.

Sydney No. 16 at Sydney, N. S. (John O'Brien, W.M.), Sept. 6, 1786. Loyalists and ex-soldiers of the 33rd Reg't composed the original membership. It worked closely with the brethren of the 42nd and 21st Regiments then in garrison, but internal dissension led to the arrest of the warrant in 1798. The Rev. Ranna Cossitt was the lodge's most prominent member.

Hiram No. 17, at St. John, N. B. (Richard Bonsall, W.M.) Dec. 6, 1786. Rev. John Beardsley, first J.G.W. of the Grand Lodge of New York, 1781-3, and a member of Lodge No. 210; Elias Hardy of Lodge No. 169; John Paul of Lodge No. 213, Dr. Azor Betts, and Wm. Campbell, D.G.M. were among the leading members. Embezzlement charges against one of the members, led to the Master, his own employee, being called as a witness against him. On conviction the accused made charges of unmasonic conduct against the Master for giving evidence, and the lodge suspended the Master! A Grand Lodge enquiry by Wm. Campbell exonerated the Master and ordered his reinstatement. Hiram Lodge refused to reinstate or apologize and voted unanimously to cease work until Grand Lodge revoke its orders! Grand Lodge countered by recalling the warrant and expelling all the members "for apostacy" Sept. 7th, 1796. Though some members were later pardoned, the Lodge ceased work.

Royal Navy No. 18, at Halifax, N. S. (George Thomas W.M.) Mar. 23, 1787.

This lodge, of considerable influence in its day, included men associated with the dockyard and naval affairs of the time, along with Lewis M. Wilkins, later a judge of the Supreme Court, Dr. John Halliburton, surgeon, Loyalist, from Newport, R. I., Hon. Andrew Belcher, and John Bremner, wealthy merchant. The Lodge closed in 1802.

St. George's No. 19, at Margerville, N. B. (Samuel Ryerse, W.M.) Aug. 7, 1789. The brethren had been granted a warrant No. 2 by the Grand Lodge of New York Jan. 28, 1783, when members of the 3rd Battalion of Delancey's New Jersey Volunteers. Rev. William

Walter was Chaplain of this Battalion. The Battalion was disbanded and the members settled along the St. John River. After working from 1783 to 1789 under the New York warrant, they applied for a new warrant from the Grand Lodge of Nova Scotia. The Lodge ceased work in 1827.

Union No. 20, at Sissiboo (now Weymouth) N. S. (James Moody, W.M.) June 2, 1790. An offshoot of Digby Lodge No. 6, Moody was a Loyalist leader in the War, remarkable for his sudden raids and mysterious escapes from capture and death. He represented Annapolis County in the Legislature from 1793-1806. The Lodge ceased work in 1793.

HON. RICHARD BULKELEY

Hon. John Parr was succeeded by the Hon. Richard Bulkeley, President of His Majesty's Council who was installed on Dec. 27, 1791, holding the office until Dec. 27, 1800, when he resigned.

Born in 1717, the second son of Sir Lawrence Bulkeley of Dublin, Bulkeley rose to the rank of Captain in the Dragoon Guards. He came with Cornwallis to Halifax in 1749. A man of means, he devoted his great abilities to the organization of the new settlement, and was the trusted adviser of thirteen successive governors. He was Secretary of the Province from 1757, editor of the Royal Gazette from 1758, clerk and member of the Council from 1763, closely identified with St. Paul's Church, a founder of King's College and Academy in 1787-90, of the Charitable Irish Society in 1786, of the first agricultural society in the province in 1789, a Brigadier General in the militia of the Province, and judge of the Admiralty Court.

His residence was in part the present Carleton House, built of cut stone from Louisbourg fortress. Here he entertained generously. On Christmas Day he gave dinners to cover 200 poor people and gave away clothing to many more. He died Dec. 7, 1800, at the age of 83 years, beloved and respected by all classes throughout the Province. He was justly esteemed "the father of the Province," being the only survivor of those who came in 1749. He was buried under St. Paul's Church, where his escutcheon with its bull's head crest, hangs in the west gallery.

PROGRESS

During his Grand Mastership (1792-1800), seven lodges were instituted:

Sion No. 21 at Kingston, N. B. (Christopher Sower, W.M.) Aug. 15, 1792. Sower, a Loyalist from Philadelphia, was a printer and publisher of the Royal Gazette and Weekly Advertiser for New Brunswick. Other Masonic leaders in this Lodge were Rev. Oliver Arnold, rector of Sussex, and W.M. for 17 years; Hon. Joshua Upham, formerly of Brookfield, Mass., a judge

of the Supreme Court and Legislative Councillor, Hon. George Leonard, formerly of Plymouth, Mass., a distinguished public servant. This Lodge is now Zion Lodge No. 21, Sussex, N. B., and is the oldest lodge in New Brunswick.

Solomon's No. 22 at Fredericton, N. B. (Ephraim Betts, W.M.) Aug. 15, 1792.

This Lodge was established by members of St. George's Lodge No. 19, to offset the influences of New Brunswick Lodge No. 541 (Moderns) established by Hon. Daniel Bliss under Quebec authority in 1789. In 1829 Solomon's Lodge surrendered its warrant rather than agree to the demands of the Grand Lodge of England.

Hiram York No. 23 at Fredericton, N. B. (Rev. Walter Price, W.M.) Mar. 6, 1793, composed of officers of the King's New Brunswick Reg't. When the regiment was removed to St. John in 1800 the Lodge ceased working.

Royal Nova Scotia Regiment No. 24 (John Solomon, W.M.) Jan. 9, 1794. This, too, was a military lodge. Sir John Wentworth, Lieut. Governor and Colonel of the Regiment, was W.M. in 1800-01. On the disbandment of the regiment in 1803, the Lodge ceased work.

Annapolis Royal No. 25, at Annapolis Royal (Dr. Daniel Kendrick, W.M.) Jan. 28, 1795. A new beginning after a lapse of thirty-seven years. The Lodge continued until 1827 when because of internal dissension it was decided to return its charter.

St. John No. 26 at Charlottetown, P.E.I. (Dr. Ebenezer Nicolson, W.M.) Sept. 6, 1797. Lieut. Governor Edmund Fanning, a Loyalist, and a former judge of the Supreme Court of New York, was the first initiate. In the Revolution he raised "The King's American Regiment" and rendered distinguished service. The Lodge still retains possession of a Bible presented by him to the Lodge. The Lodge is now No. 1, G.R. P.E.I.

Hibernia No. 27, Liverpool, N. S. (John McVicar, W.M.) Dec. 5, 1798. The Lodge worked intermittently until 1817.

Harmony No. 8, Sydney, N. S. (William Mackinnon, W.M.) Sept. 1st, 1800. This Lodge was the outcome of efforts made by Rev. Ranna Cossitt to obtain a new charter for Sydney Lodge No. 16. The Grand Lodge refused and Cossitt and his friends obtained a new warrant for Cape Breton Lodge No. 326 from England. The Grand Lodge of Nova Scotia then decided to warrant a second lodge. David Matthews, former Mayor of New York, and later President of the Council of the Province of Cape Breton, Major Gen'l John Despard, and the Hon. Archibald C. Dodd, Chief Justice, 1805-20, were leading members of the Lodge. In 1818, after a period of bitter feud between the two lodges, Harmony united with its rival and today is known as St. Andrew's Lodge of Cape Breton No. 7.

FRATERNAL RELATIONS

At the meeting of Grand Lodge held October 11th, 1784, steps were taken "for opening a correspondence with the Ancient Grand Lodges on the Continent." Correspondence was initiated with Grand Lodges in New York, Massachusetts, Pennsylvania, South Carolina, Virginia, and other states of American Republic, and

in March 1785, with the Grand Lodges of Scotland and Ireland, and it was resolved "that any Mason who hath been made under the Grand Lodge of Scotland or Ireland upon producing a certificate of good behaviour, shall receive every assistance and respect due to a faithful Brother of the same Household with ourselves."

On Sept. 3, 1794, the Grand Lodge considered the Petition of a number of brethren residing in Boston, Massachusetts, "to form a new Lodge to be named the Melchesideck Lodge." They nominated Alexander A. Peters as Master, and the famous Green Dragon in Boston as the place of meeting.

Grand Lodge, however, felt unable to comply with their request "for good and substantial reasons," and the Grand Secretary was directed to "acquaint the petitioners with the reasons of such refusal."

On March 1st, 1797, Grand Lodge considered an application from brethren in St. George's, Bermuda. The leading spirit among the petitioners was John VanNorden, P.M. of Windsor Lodge No. 13, and a former member of Lodge No. 169 (Ancients) Boston and New York. The Grand Lodge recommended them to the Grand Lodge of England (Ancients), which chartered St. George's Lodge No. 307 in 1797. The Lodge, now Atlantic-Phoenix No. 224, Hamilton, Bermuda, is the oldest in the Islands.

Nearly every meeting of the Grand Stewards Lodge had one or more applications for relief from stranded brethren or widows of deceased members, and seldom if ever is there a record of a negative vote. Where the money came from is almost a mystery, for during the greater portion of this time Grand Lodge was frequently hard pressed for ready money, but we have not been able to find a worthy cause for which Grand Lodge did not do its utmost.

In December 1796, "Bro. John Kelly, a foreigner and member of the good Lodge No. 1, held at Charlestown, South Carolina, late a Prisoner on board the Prison Ship lying in this Harbor, applied for assistance to enable him to return home to his Family at South Carolina." He was assisted with sufficient to pay a small debt for board and lodging and was given employment as a "foremast man" on a ship for Philadelphia.

MASONS' HALL

From its organization in September 1784 to May 1791, the Grand Lodge met at the "Golden Ball," with occasional meetings "at the House of William Sutherland," and at "Bro. Charles Roubalet's call'd the Old Pontac."

The need for increased lodge accommodation in Halifax seems to have again aroused the brethren of Grand Lodge in April 1786, when it was proposed that application be made "to the Legislative Authority of this Province, that an Act may be Passed at their next session for countenancing a Lottery for the purpose of building a Free Masons Hall or Lodge Room," but the proposal was negatived apparently not because of the suggestion of a lottery but "on account of some difficulties with which this mode of proceeding might be attended, in particular, the length of time it would require to carry the same into effect."

On May 18, 1791, we find the Grand Lodge meeting

"at the Lodge Room in Grafton Street," later known as No. 111. These premises were occupied by Grand Lodge and the town lodges until April 1801.

In July 1798, it was voted to purchase "the ground and buildings now occupied as the Main Guard." The original deed bears the signatures of Prince Edward, as Lieut. General Commanding the Forces, Sir John Wentworth, the Lieut. Governor, and Benning Wentworth, Provincial Secretary. The plan attached bears the signature of the Hon. Charles Morris, Surveyor General of the Province. The trustees to whom the property was conveyed, included the Hon. Richard Bulkeley, Grand Master, Dr. Duncan Clarke, and others prominent in the Craft at the time.

On June 5th, 1800, H.R.H. Prince Edward, Duke of Kent, Grand Master of Lower Canada, laid the cornerstone of the new building. This stone is now to be seen set in the wall in the entrance hall of the present Freemasons' Hall.

Some idea of this occasion may be gleaned from the records of Grand Lodge, where we find the accounts for the bands, choristers, the articles deposited in the stone and carried in the procession, refreshments supplied the band, accounts for printing, regalia, and a dozen other items, all indicating a great display.

Sir John Wentworth appears in the procession as W.M. of R.N.S. Regt. Lodge No. 24. Among the odes and anthems, vocal and instrumental, rendered by the band of the Prince's regiment, and the band of choristers, were several composed by the Grand Secretary, John Selby, at that time organist of St. Paul's Church. This is believed to be the first cornerstone ceremony under Masonic auspices in Canada.

PRINCE EDWARD

Prince Edward who had landed in Halifax on May 10th, 1794, met the fraternity for the first time on May 27th, when an address was presented to him by the Hon. Richard Bulkeley, Grand Master of Nova Scotia.

Soon after his arrival in Halifax he leased from Sir John Wentworth the property since known as the "Prince's Lodge," on Bedford Basin, about six miles from town. The Prince enlarged the Lodge from time to time, laid out lawns and gardens, erected large and well appointed stables, formed an artificial heart-shaped lake behind the gardens, and built several pagoda-like summerhouses and imitation Greek and Italian temples which stood on elevated mounds among thick-growing trees. Little trace remains of the Prince's occupation. The little rotunda which still stands on the shore of the Basin, was richly frescoed and hung with paintings by the Prince himself, and was built especially for dancing; here the Prince's regimental band used to play in the afternoons.

When riding home from a field day in August, 1798, the Prince's horse fell and rolled over on him, severely injuring his thigh. On the advice of Dr. John Halliburton and Dr. William James Almon, leading local physicians, and Dr. North of Quebec, he went to England for treatment. While in England he was created Duke of Kent and Strathearn and Earl of Dublin. He remained in England until August 1799, when he returned to Halifax, remaining until August 1800.

It was during his second stay in Nova Scotia that he

laid the cornerstone of the new Masons' Hall, June 5, 1800. As a memento of the occasion, he presented to St. Andrew's Lodge No. 155 (now No. 1) as the senior and oldest lodge, a punch bowl bearing the arms of the "Ancients." The Lodge also possesses the chair used by the Duke in his box at the theatre on Queen Street, and a large light from the grounds at Prince's Lodge. His great work in Halifax was the construction and improvement of the defences of the city, most of which remain to this day.

The Prince was Governor of Gibraltar, 1802-3. In 1813 he was elected Grand Master of the "Ancients," his brother the Duke of Sussex being Grand Master of the rival Grand Lodge. Largely through their joint efforts, the union of the two Grand Lodges was effected in June 1814. At the meeting of union, the Duke of Kent declined further honours and nominated his brother.

On May 29, 1818, the Duke of Kent married Princess Victoria Maria Louise, widow of the Prince of Leiningen, and daughter of the Duke of Saxe-Cobourg, and on May 24, 1819, was born the Princess Alexandrina Victoria, who in 1837 became Queen Victoria of England. The Duke died in 1820, at the age of 52 years, and was buried in the Chapel Royal, Windsor.

For us in Canada, the Duke of Kent will always be commemorated by the name Prince Edward Island, named in his honor, and by the name Kentville, Nova Scotia.

CHAPTER X THE HIGHER DEGREES 1750-1800

THE ROYAL ARCH DEGREE

It is not necessary to refer at length to the early evidences of the R. A. degree between 1740 and 1750. As is well known, the earliest known minute of the conferring of the degree is found in the records of the Fredericksburg Lodge, Virginia, Dec. 22nd, 1753, when three brethren were "raised to the degree of Royal Arch Masons." The brother who in this instance conferred the degree was one "Simon Frazier, Visiting Brot.," assisted by John Hutson, and Robert Armistead who evidently belonged to the local lodge.

The degree is mentioned in Ahiman Rezon (1756) and was well established in York in 1762, London 1765, and Lancashire 1767, in which year the "Grand and Royal Chapter of the Royal Arch of Jerusalem" was formally constituted.

In the archives of the Grand Lodge of Nova Scotia is a very interesting letter dated at Quebec, 20 June, 1785, written by James Thompson, P.M. of St. Andrew's Lodge No. 2 (Moderns) Quebec, to Joseph Peters, Grand Secretary of the newly organized Provincial Grand Lodge of Nova Scotia. Bro. Thompson evidently did not fully understand the rivalries and differences between the two English Grand Lodges and the position and claims of the Grand Lodge of all England at York. In the course of a long letter, he writes respecting R. A. Masonry:

"Your remark on Royal Arch Masonry is perfectly just and agreeable thereto, a Chapter was held here from 1760 until 1778, when we had information of a

Charter Compact (as it is called) was agreed upon and signed by the Great Personages of Europe in that line of Masonry and fixed in London for constituting the Grand Chapter of this supreme Degree, called the Grand and Royal Chapter of Jerusalem, which required all Chapters prior to 1766, to apply for warrants of Constitution for their better Regulation, as well as to put them on a more respectable footing. On receipt of this information we apply'd and adjourned from meeting in that Line till we obtained it in 1782, but this Grand Chapter has no connection with any Grand Lodge whatever."

It is evident that the degree was first conferred at Quebec and the first R.A. Chapter established by members of the military lodges. It is a fair inference that the R. A. degree was conferred by these same lodges in Nova Scotia in 1758 and earlier.

ORIGIN OF KNIGHT TEMPLARISM

Turning for a moment to the Knight Templar degree, the late Dr. W. J. Chetwode-Crawley in his "The Templar Legends in Freemasonry," shows that in the eighteenth century there were in Europe two systems, each associating with itself the memory or usages of the Templars, each radically different from the other; the "Continental (or K-H) system," which may be traced to Lyons in France, as its birthplace in 1743, later becoming the 30th degree of the A. & A.S.R.; and the "Anglo-American (or H.K.T.) System," emphatically British in origin and practice.

The late John Yarker in his "Jacobite Masonry" traces the degree in Ireland as far back as 1738.

An entry in the Belfast Edition, 1782, of the Ahiman Rezon unequivocally asserts that the county of Tipperary had been the cradle of the Knight Templars of Ireland;

"This Institution, Ancient in its Kind,
In Fethard first was polished and refin'd,"
to which is appended the note that "Fethard, in the County of Tipperary, was the first Town in Ireland, where Knights Templars were made."

Fethard, at this time, though without a local lodge, was a town of considerable importance, occupied by a military detachment, and, consequently, seldom out of touch with army lodges.

In a "List of members Names of the Early Grand Encampment of Ireland," published at Dublin, 1788, the date Mar. 24, 1765, is given as that when Edward Gilmore received the K.T. degree.

Scotland apparently derived the K.T. ceremonial from the early Grand Encampment of Ireland, and in England the seven or eight encampments including the "time immemorial" Baldwyn Encampment of Bristol, under Thomas Dunckerley's control in 1791, all practised the same ceremonies as those then current in Ireland.

The possession of a Craft warrant was about this time held to sanction the working of any degree the lodge might deem Masonic, and there are hundreds of such examples. Eventually several of these degrees grouped themselves into a series or sequence. In 1769 and possibly earlier, this sequence consisted of the Excellent, Super Excellent, Royal Arch and Knight Templar degrees.

INTRODUCTION INTO AMERICA

Knowledge of the K.T. ceremonies reached the New England colonies and Nova Scotia undoubtedly through the Irish Lodges in various British Regiments. It is probable that insufficient knowledge of the degree for all practical purposes existed among the brethren until after the arrival of several British regiments in Boston in the fall of 1768, namely:

Lodge 58 ("Ancients") in the 14th Regiment,
Lodge 106, Scotland, in the 64th Regiment, and
Lodge 322, Ireland, in the 29th Regiment.

These Army lodges not only enabled the brethren in Boston to establish a new Grand Lodge under the "Ancient" system in December, 1769, but also brought to them that knowledge of the R.A. and K.T. degrees which they had so long desired. In Chapter VII, reference has been made to the conferring of the R.A. and K.T. degrees in St. Andrew's Lodge, Boston, on Aug. 28, 1769, by members of the lodges in the 14th and 29th Regiments.

Lodge No. 322 in the 29th Regiment, while in Ireland from 1759 to 1765, was exceedingly active. In May 1765, it embarked for Halifax, N.S. where it remained until October 1768.

Lodge No. 58 (Ancients) in the 14th Regt. came with the Regiment from Portsmouth to Halifax in June 1766, remaining until October 1768, when it embarked along with the 29th for Boston.

The members of the Lodge in the 14th Foot who were K. T.'s probably received the degrees while the Regiment was in Halifax, for although the Lodge possessed an Ancient warrant, the Regiment was never in Ireland after the issue of the warrant.

From these facts there cannot be the slightest doubt that the ceremonial system used in conferring the K.T. degree in St. Andrew's Lodge, Boston in August 1769 had been learned by the brethren in Ireland and nowhere else, and further, that these lodges during their three years sojourn in Halifax kept up their knowledge and proficiency in these ceremonies.

At this time there were living in Halifax five or six men, namely, John Woodin and John Willis, who came with the original settlers in 1749-50, John Cody who came in 1760, and Hugh Kirkham and Ephraim Whiston, who appeared on the records of St. Andrew's Lodge in 1768 and 1777 respectively.

On Sept. 20, 1782, these men met under the authority of the Warrant of St. John's Lodge No. 211 (now St. John's Lodge No. 2, G.R.N.S.) and conferred the R.A. and K.T. degrees on several candidates. Kirkham and his associates could have received these degrees nowhere else but in Halifax, and from no other source but the lodges that came and went with the various regiments.

These minutes are the earliest records of Knight Templarism so far discovered in Canada.

Prefaced to these minutes are the "Bylaws Rules and Regulations, to be observed and kept by the Brethren of the Sublime Order or Chapter of a Royal Arch Lodge" held under the same Lodge warrant and dated Sept. 15, 1782. These bylaws make no reference to the Knight Templar Order.

The full record of Sept. 20, 1782, reads as follows:

Halifax, 20th Septem'r 5782

At a Chapter of Royal Arch Masons held under Warrant No. 211, on the Ancient Grand Registry of England, at the Golden Ball.

PRESENT:

The Rt. Worshipful Br. Kirkham, H.P.
" " Jno. Woodin, 1st K.
" " Ephm. Whiston, 2nd K.
" " John Cody, S.
" " John Willis.

Applications having been made by Brothers John George Pyke, John Clark and Joseph Peters, Past Masters of Regular Lodges of Free and Accepted Ancient York Masons, for further Light and knowledge in the Secret and hidden Mysteries of Free Masonry; and they on strict trial and due examination, being found Worthy, were by us Installed and Instituted into the Sublime Secrets of Royal Arch Masonry. After which,

An Assembly or Encampment of Sir Knight Templars being formed, the said Brothers J. G. Pyke, John Clarke and Joseph Peters, were Instituted and Dubbed Knights of the Most Noble and Right Worshipful Order of Sir Knight Templars.

And the Lodge was closed in Peace and Harmony.

It is to be noted that the record reads as if previous meetings had been held. An entry in the cash accounts in the book reads "August 1st, 1782, by amount of our Bill against the G. Chapter £10-17-1," and in the minutes of December 11, 1782, it is recorded that; "The Election of officers in this body, having been put off from time to time, by the interference of necessary business, it was designed they should have been elected and installed this evening." From other internal evidence it is clear that both the Chapter and Encampment had existed for some months, possibly a year or more, previously to September 1782.

This was the beginning of the present day Royal Union Chapter No. 1, G.R.N.S. and Antiquity Preceptory No. 5, K.T. of Canada.

SOME CERTIFICATES

Three certificates in the Grand Lodge Archives will be of tinterest here;

We the High Priest, etc. etc. etc. of the Grand Chapter of Royal Arch superexcellent Masons, held under the Sanction of Warrant (No. 535) held in the P. Ws Am. Regt and on the Register of Ireland x x x Do hereby Certify declare and attest, that the bearer our faithful true and well beloved Brother Jacob Bishkirk, past Master of the Said Lodge—was by us initiated into that Sublime Degree of a Royal Arch Superexcellent Mason, he having with due Honor and Justice to the Royal Community Supported the Amazing tryals of Skill and Valour attending his admission, and as such we recommend him to all true and faithfull Brethren of the Royal Community.

Given under our hands and seal of our Grand Chapter on Long Island this 29th Aug. in the year of our Lord 1783 and of Royal Arch Superexcellent Masonry 3283.

Wh. Collin, Scribe Matt. Smyth, H. P.
Roger Cooper, R.A.C.
Jared Betts, 1st
Wm. Smyth, 2nd Gd. Ms
Oliver Peck, 3rd

Jacob Bishkirk or Buskirk was Lt. Col. of the 30th Regiment and later settled in Nova Scotia.

Another certificate issued to John North, a member

of St. Andrew's Lodge No. 155, Halifax, reads as follows:

We the right Worshipful Captain etc. of the Royal Arch Excellent Lodge of Masonry, Unity No. 18, held in his Majesty's XVIIth Regiment of Foot & on the Registry of Pennsylvania.

These are to Certify that the Bearer hereof Our Trusty and well Beloved Brother John North was by Us Installed a Past Master of Lodge Unity No. 18 aforesaid and was by Us Initiated into the Sublime Secrets of Royal Arch Excellent Masonry, he having with due Honour and Justice to the Royal Craft Justly Supported the Amazing trials of Skill and Valour Attending his admission into Our said Royal Arch Excellent Lodge.

We therefore Recommend him as a just, Honest, faithful, Worthy Brother.

Given under our hands & Seal of Our Lodge at our Lodge Room in Halifax this 1 day of May 1784.

George Cockburn H.P.
Wm. Boyer K
John Gale S
Daniel Webb R.A.C.
Hy Cassidy 1st
William Humpage 2nd G. Masters
William Page 3rd
Wm. Davidson G. Secretary

The third certificate is dated June 30, 1784, and was issued to the same John North:

In the name of the Most Holy, Glorious & undivided Trinity, Father Son and Holy Ghost.

By the C.G. and Grand Wardens of Lodge Unity, No. 18, held in His Majesty's 17th Regiment of Foot & on the Registry of Pennsylvania.

We do hereby Certify that the Bearer hereof Our Trusty and well beloved Brother, John North, was by Us Installed and Dubbd A Knight of the Most Noble and Right Worshipfull Order of Knights Templars, he having with fortitude and due Honour justly supported the Amazing trials attending his admission.

We therefore Recommend him as a Worthy Honest, Faithfull & Valiant Brother.

Given under our hands & Seal of our Lord at Our Lodge room at Halifax, this 30th day of June, 1784.

George Cockburn C.G.
Daniel Webb 1st G. Wardens
Henry Cassady 2d
Wm. Davidson G. Secretary

The seal on this certificate bears the number 18, and must have been engraved during the winter of 1777-78 when the Regiment was quartered in Philadelphia. It is probable that the brethren brought their knowledge of these ceremonies from Ireland between 1772-4.

It should be noted that these certificates are all in the nature of dimits and do not give the date when the degree was conferred.

In the petition to the Provincial Grand Lodge dated Sept. 22, 1784, for the formation of Temple Lodge No. 7, Guysboro, Nova Scotia, four of the petitioners added the letters "K.T." after their names and in the same way the others added "MH" or "R.A." The four K.T.'s were Joseph Lovell, William Gibson of Lodge 441 (Irish) in the 38th Regiment, William Grant of Lodge No. 132 (Scot) in the 22nd Regiment, and William Campbell. Grant's diploma dated at Staten Island,

Aug. 24th, 1783, certifies that he "was regularly entered, passt and rais'd a Master Mason, is a Passt Master and Royal Arch Excellent Mason." Evidently he received his K.T. degree between that date Aug. 24th, 1783, and Sept. 22, 1784.

In numerous other petitions for early Nova Scotia warrants the petitioners add "R.A." and "K.T." after their names.

THE RED CROSS OF CONSTANTINE

In the Grand Lodge archives in Nova Scotia there is a Red Cross certificate reading as follows:

In the Name of the Most Sacred Jehovah

We the King, Governor, Capt. Gen'l, etc. of the General Assembly of Knights of the Redcross, held under the Sanction of Warrant No. 535, in the Prince of W's Am. Regiment of Foot, and on the Register of Ireland, DO hereby certify that the Bearer, our trusty and well beloved Brother, Sir Jacob Bishkirk, was by us dubbed a Knight of this most invincible and Magnanimous order; of Knights of the Redcross; he having with due Honor and fortitude justly supported the Amazing Tryals attending the Admission; and as such, We recommend him to all Brothers, Knights of the Redcross around the Globe.

Given under our Hands and Seal of our Assembly; at Long Island near the City of New York. this 29th of August, in the Year of our Lord 1783 and in the order of the Redcross.

Wm. Colin, Recorder Roger Cooper—King
Jared Betts—Governor
Thomas Smith—Capt. Gen'l.

This certificate is previous to the earliest Red Cross minute so far discovered in America, found in the records of St. Andrew's Lodge, Charleston, S.C., Nov. 12, 1783, when eight candidates received the Order.

A second parchment in the Grand Lodge Archives in Halifax, dated May 1st, 1784, certifies that one John North, a member of St. Andrew's lodge No. 155, Halifax, was dubbed a Knight of the Red Cross in a conclave of the Order held in Lodge Unity No. 18 (Reg. Penn) in His Majesty's 17th Regiment of Foot, then in Halifax.

OPPORTUNITY

*Master of human destinies am I,
Fame, love and fortune on my footsteps wait,
Cities and fields I walk: I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late,
I knock unbidden once at every gate!
If sleeping wake: If feasting rise before
I turn away. It is the hour of fate
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore;
I answer not, and I return no more.*

—JOHN J. INGALLS.

THE MARK DEGREE

While there are numerous references to Masons' Marks in the minutes of Scottish operative lodges, the origin of the present day Mark Degree is in doubt. Several writers contend that it originated in Scotland about 1750. On Sept. 1st, 1769, Thomas Dunckerley "having lately rec'd the "Mark," made six brethren in Portsmouth, Eng., "Mark Masons" and "Mark Masters," and "each chose their mark."

The earliest record of the conferring of the Mark degree in Canada is believed to be in the minutes of a Mark Lodge held at Halifax, Feb. 27, 1784.

"February 27, 1784

Upon application to Bro. Fife he was pleased to open a Mark Lodge and with the assistance of Brothers of Lodges 213, 210, and 155, conferred the degree on several Brothers present."

Adam Fife was first W.M. of Lodge No. 213 in New York in 1782, and along with other Loyalists came to Halifax in 1783. Lodge 155 is the present day St. Andrew's Lodge No. 1. The minutes of a Mark Lodge held at Middletown, Conn., Sept. 13, 1783, are the earliest minutes in America respecting the Mark Degree, so far discovered, but it is obvious that there must be still earlier records.

EPILOGUE

What has been written is but an outline of a great story. Few supporting references have been given, a vast amount of interesting detail has been omitted. All together would form a large volume of great Masonic interest.

Much research remains to be done, and as time goes on, will be done by men keenly interested in preserving the records of the Craft and establishing its claims to antiquity and benevolent service. If the record as it has been written covering the past half century can arouse the interest of others to carry on this great work, we shall feel abundantly repaid.

Masonic Handcraft

A Maine Mason, for 10 years crippled by arthritis, but with high courage conquering helplessness, has by patient effort trained himself in the art of carving and now makes his contribution to industry and the Craft by carving beautiful Masonic emblems.

Aside from any appeal to the charity of his fellows the article itself is worth the price of \$3.00 and this announcement is to invite you to purchase one of these emblems with the assurance that you will be assisting a worthy brother in his courageous effort not to become a burden on society and at the same time become the possessor of a beautiful article of Masonic interest.

The emblem is 8 1/4" diameter, finished in gold & brown and may be purchased through the MASONIC CRAFTSMAN, 27 Beach Street, Boston. All proceeds will be remitted to the brother whose skill and industry has produced them.



MARCH ANNIVERSARIES

Robert Treat Paine, a signer of the Declaration of Independence and Attorney General of Massachusetts, was born in Boston, March 11, 1731, and was a member of a Massachusetts Lodge.

Maj. Erasmus J. Philipps, British army officer, was appointed Provincial Grand Master of Nova Scotia by Henry Price, Provincial Grand Master for North America, in March, 1738. Last July a monument was erected to his memory at Halifax, N. S., by the Grand Lodge of Massachusetts.

Maj. Otho H. Williams, founder of Williamsport, Md., was born in Prince Georges County, Md., March 1, 1749, and on March 11, 1776, was passed in American Union Military Lodge at Roxbury, Mass. The next day he was elected Junior Deacon, and on the following day was raised as a Master Mason.

Rufus King, Minister to England, (1796-1803; 1825-26), and a member of a Masonic lodge in Newburyport, Mass., was born at Scarboro, Me., March 24, 1755.

Gen. Montfort Stokes, Governor of North Carolina (1830-32) and later U. S. Indian Commissioner, was born at Lunenburg, Va., March 12, 1762, and became a Mason in Royal White Hart Lodge No. 2, Halifax, N. C., March 1, 1874.

Gen. Henry Dearborn, Secretary of War under President Jefferson and later U. S. Minister to Portugal, was made a Mason in St. John's Lodge No. 1, Portsmouth, N. H., March 3, 1774.

Joel R. Poinett, U. S. Minister to Mexico under President Adams and Secretary of War under President Van Buren, was born at Charleston, S. C., March 2, 1779, and served as Master of Solomon's Lodge No. 1, Charleston, and Grand High Priest, R.A.M., of South Carolina.

Leland Stanford, Governor of California (1861-63) and founder of Stanford University, was a member of Ozaukee Lodge No. 17, Port Washington, Wis. He was born at Watervliet, N. Y., March 9, 1824.

Alexander G. Cochran, U. S. Representative from Missouri (1875-77) and Grand Chamberlain of the Southern Supreme Council, was born at Alleghany, Pa., March 20, 1847.

Dr. John W. Morris, Treasurer General of the Southern Supreme Council, died at Wheeling, W. Va., March 4, 1917.

William W. Brandon, Governor of Alabama (1923-27), received the 32nd degree at Birmingham, March 18, 1921.

Henry L. Whitfield, Governor of Mississippi, was a member of Eastern Star Lodge No. 70, Florence, Miss. His death occurred at Jackson, Miss., March 18, 1927.

Col. Robert G. Sharman-Crawford, Grand Commander of the Supreme Council of Ireland and a Senator in the Ulster Parliament, died while on a visit to New York City, March 19, 1934.

Dr. Benjamin B. Moeur, Governor of Arizona (1933-37) and a member of the Scottish Rite at Tucson, died at Tempe, Ariz., March 16, 1937.

LIVING BRETHREN

Gen. James G. Harbord, chairman of the Board, Radio Corporation of America, and holder of the Distinguished Service Medal of both the U. S. Army and Navy, was born in Bloomington, Ill., March 21, 1866, and is a member of the Scottish Rite at Fort Leavenworth, Kans..

James B. A. Robertson, former Governor of Oklahoma, was born in Keokuk County, Iowa, March 15, 1871, and is a life member of the Scottish Rite at Guthrie, and India Shrine Temple, Oklahoma City.

The 6th Earl of Donoughmore, Grand Master of the Grand Lodge of Ireland since 1913, and Grand Commander of the Supreme Council of England since 1912, was born, March 2, 1875, and in March, 1896, was initiated in United Lodge No. 1629, London.

Daniel W. Turner, former Governor of Iowa and a member of the Scottish Rite at Des Moines, was born at Corning, Iowa, March 17, 1877.

Lawrence M. Judd, former Governor of Hawaii, was born at Honolulu, March 20, 1887, and is a member of Hawaiian Lodge No. 21, in that city.

Homer A. Holt, Governor of West Virginia and a member of the Scottish Rite at Charleston, was born at Lewisburg, W. Va., March 1, 1898.

Burnet R. Maybank, Governor of South Carolina, was born at Charleston, March 7, 1899, and is a member of Landmark Lodge No. 76, in that city.

Alva B. Adams, U. S. Senator from Colorado, received the 32nd degree in Denver Bodies No. 1, March 20, 1901, later demitting to Pueblo Bodies.

Charles C. Moore, former Governor of Idaho and former Commissioner of the

General Land Office, received the 32nd degree at Boise, March 23, 1908.

Alexander B. Steuart, former Deputy in Southern Florida of the Southern Supreme Council, was raised in Journeyman Lodge No. 8, Edinburgh, Scotland, March 25, 1910.

John S. Fisher, former Governor of Pennsylvania, was made a Mason "at sight" by the Grand Master of Pennsylvania, while serving as Governor of the state, March 7, 1928.

John Moses, Governor of North Dakota, received the 32nd degree at Bismarck, March 29, 1929.

Maj. Gen. Douglas MacArthur, military adviser to the Government of the Philippine Commonwealth, received the 32nd degree at Manila, March 28, 1936.

MASONIC LODGES AND THE SOCIAL SECURITY ACT

While in session at Washington, D. C., during February, 1938, the Grand Masters' Conference appointed a committee, of which Joseph Earl Perry of Massachusetts was chairman, to ascertain the relationship of the Social Security Act to Masonic Bodies. Under date of January 3, 1939, Mr. Perry received a ruling from the office of Commissioner of Internal Revenue from which the following is quoted:

"It is contended that the officers of Masonic lodges should not be considered 'employees' within the purview of the Social Security Act. These so-called officers of a lodge are usually the Master, Wardens, Deacons, Stewards, Sentinel, Tyler, Marshal or Master of Ceremonies, Chaplain, Treasurer, and Secretary. Their duties are largely ritualistic and none of the services are subject to control by the lodge once the officers are installed. Further, it is stated that the lodge cannot discharge or remove these individuals during the term of office for which they are elected or appointed. It is submitted that the relationship between the officers and a local Lodge is governed entirely by Masonic law which, in and of itself, does not contemplate the existence of a relationship of employer and employee between the parties. In support of these contentions there was enclosed with your letter of June 6, 1938, a memorandum of interpretations of Masonic laws and statutes.

"You are advised that the Taxes under Titles VIII and IX of the Social Security

Act are imposed with respect to employment. The term 'employment' is defined in Sections 811 (b) and 907 (c) of the Act to mean 'any service, of whatever nature, performed within the United States by an employee for his employer,' with certain exceptions not material to the question herein presented.

"Section 1101 (a) (6) of the Social Security Act provides that the term 'employee' includes an officer of a corporation, and subdivision (a) (4) of that section provides that the term 'corporation' includes an association.

"After consideration of the facts and explanatory statements submitted, it is the conclusion of this office that ritualistic services, as such, of an officer of a lodge do not constitute 'service' within the meaning of that term as used in Sections 811 (b) and 907 (c), defining employment for the purpose of Titles VIII and IX of the Social Security Act. Such an officer whose duties and activities are exclusively ritualistic, is not, therefore, performing services in an 'employment' as defined in such titles of the Act. In determining whether or not services are exclusively ritualistic within the purview of this ruling, incidental non-compensated administrative services may be ignored. In view of the foregoing it is the opinion of this office that the so-called 'officers' of a local lodge of the Masonic fraternity, whose duties and activities are solely ritualistic, are not rendering services in an 'employment' within the meaning of the afore-mentioned titles of the Social Security Act.

"On the other hand, it follows that only the wages of those officers whose services are not exclusively ritualistic are subject to the taxes imposed by Titles VIII and IX of the Act, and only such officers are to be counted for the purpose of determining whether the lodge is an 'employer' within the meaning of Title IX of the Act."

MINNESOTA JOINS M. S. A.

At its annual communication, held in January, 1939, the Grand Lodge of Minnesota voted unanimously to become a member of the Masonic Service Association. The action was initiated by a strongly-worded recommendation from Grand Master Ralph W. Standford, and supported by many Grand Lodge leaders from the floor.

Minnesota is the fifth grand lodge to affiliate with the association during its year just closed (the association's year runs from February 1 to January 31), others, in the order of joining, being Massachusetts, Wisconsin, Wyoming and Idaho.

Now comprising a majority of the grand lodges of the United States, the association has earned its place as a pow-

erful tool of grand lodges; a servant to Jurisdictions to assist them in matters of interjurisdictional relief and educational programs. During its twenty years of life the organization has collected and disbursed Masonic charity and help for the distressed in a vast sum and done it at the small cost of 1.23%.

In a booklet published for distribution at the twentieth annual meeting, the following appears at the beginning: "The Masonic Service Association of the United States is a servant of Freemasonry. Formed of and supported by American Grand Lodges, it is a voice they may command to speak, a hand they can move to action, that the great heart of the fraternity may be made manifest and that the will of a united Craft may be done."

And that aptly describes an admirable adjunct of Freemasonry in this country:

WASHINGTON MASONIC

MEMORIAL ASSOCIATION

The George Washington Masonic National Memorial Association, following its established custom, held its 1939 convention at Alexandria, Va., on February 22nd, the anniversary of Washington's birth. Delegates were present representing nearly all the grand lodges of the United States. General satisfaction was expressed over the progress which has been made on the Memorial during the past year, while those visitors who saw the building for the first time were surprised and astonished at the size and dignity of the imposing structure which has been erected on Shooters Hill, and which dominates the old City of Alexandria from the site first proposed for the Capitol of the United States, but which was disapproved for that purpose by Washington because it might be suspected that he had personally profited by the selection of a site so near to his own domain at Mount Vernon.

Progress made on the building during the past year includes the completion of the great entrance hall, with its vestibule, doors, entrances, etc.; also the installation of granite steps leading up to the main entrance from the driveway below, forming an impressive and appropriate approach, and greatly improving the appearance of the building.

The amount actually paid out for building construction during the year was \$67,164.92. The cost of maintenance of buildings and grounds was reported as \$11,897.40; and general disbursements have been made amounting to \$9,152.04.

During the session checks were turned over to the Association aggregating \$58,727.13, and with other pledges made it is expected that the receipts for the coming year will exceed the 1938 total of \$90,705.94, and that considerable addi-

tional progress on the structure will be possible, including the finishing of the lodge room, intended for the use of Alexandria-Washington Lodge No. 22, of which President Washington was the first Worshipful Master.

Mrs. Minnie E. Keyes, Grand Secretary of the General Grand Chapter, Order of the Eastern Star, presented to the Association four massive bronze torches, which have been installed as a gift of the O.E.S., to light the grand entrance hall and the statue of Washington which is to be placed there. Grand Master Robert R. Lewis, of Pennsylvania, brought as a contribution for the museum of the association a lock of Washington's hair, enclosed in a box made from wood from the first casket which contained his body; also the trowel used in 1837 in sealing the marble sarcophagus in which his remains now rest in the tomb at Mount Vernon.

Dr. Elmer R. Arn, of Ohio, was re-elected president of the Association, and J. Claude Keiper of the District of Columbia was continued as secretary. The five vice presidents of the Association were re-elected. Arthur K. Lee, member of the board of directors from Wyoming, who has left that state, has been succeeded on the board of directors by Lew M. Gay, present Grand Master; and Everett L. Lawrence, Grand Master of the Grand Lodge of Illinois, was named a director to replace Grover C. Niemeyer, resigned. All other members of the board of directors whose terms expired in 1939 were re-elected.

MASONRY AND NEW YORK'S WORLD FAIR

Grand Master Dana B. Hellings, of New York, has appointed a committee to represent the Masonic fraternity at the New York World's Fair, which will be formally opened April 30, 1939 — the 150th anniversary of George Washington's inauguration in New York city as President of the United States.

More than twenty leading United States fraternal organizations, representing an aggregate total membership of several millions, will sponsor commemorative exercises at the Fair. Each organization has been allotted a separate day—which will be named for it—on which to stage its individual ceremonies. As Washington was an active and honored figure in the Craft, Masonry's participation in this patriotic and historical event is given added significance.

The committee appointed by Grand Master Hellings is composed of Messrs. Rae L. Egbert, Henry C. Turner, and Stanley Howe. These eminent Masons recently met with some twenty-five members of fraternal groups at which time plans of participation were discussed.

MASON DESIGNED WHITE HOUSE

The White House in Washington, D. C., home of Presidents, was designed by the celebrated architect James Hoban, the first Master of Federal Lodge No. 1 of the District of Columbia (then Federal Lodge No. 15). He died in Washington, December 8, 1831, loved and lamented. He had worked on the Federal Capitol at an early time.

MASONIC SERVICE ASSOCIATION HOLDS ANNUAL SESSION

The 20th annual meeting of the Masonic Service Association of the United States was held at Washington, D. C., on February 23, 1939.

Thirty-five member Grand Jurisdictions were represented by about 125 delegates and visitors. Three of the original founders of the Association were present: Judge Townsend Scudder, P.G.M., New York, Walter L. Stockwell, P.G.M. and Grand Secretary, of North Dakota, and Charles C. Clark, P.G.M., of Iowa.

The annual report of the executive secretary, Carl H. Claudy, showed the association to be in excellent financial condition. It was reported that five grand lodges—Massachusetts, Wisconsin, Wyoming, Idaho and Minnesota—had become members of the association during the past year.

In response to an appeal received from the Grand Master of the Grand Lodge of Chile, in which it was stated that 300 members of the fraternity and their families had been made homeless and destitute by the recent earthquake in that country, it was voted to solicit relief contributions through the member grand lodges. An amount equal to two cents per member was suggested as a basis for such contributions.

Following the annual dinner, Dr. Joseph Fort Newton, of Philadelphia, delivered an inspiring address, taking as his subject *Twenty Years After*.

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William F. Weiler, P.G.M., and Grand Secretary, of Wisconsin, was elected a member of the executive committee to fill the vacancy caused by the resignation of Allen Wilson. George Sturges of Connecticut was reelected chairman of the executive committee, and Carl H. Claudy of the District of Columbia was continued as executive secretary of the Association.

CINCINNATI CORNERSTONE

Cincinnati's new post office and Federal building, erected at a cost of more than \$3,000,000, was dedicated on January 14, 1939.

The imposing nine-story white stone structure replaces the old Federal building erected in 1885, and in addition to the

post office will house the Federal courts, the internal revenue and immigration offices and other federal agencies.

Combined with the dedication was the ceremony of placing the cornerstone of the building. That part of the program included Masonic ceremonies conducted by the Grand Lodge, F.&A.M., of Ohio, with Louis B. Blakemore, Past Grand Master, in charge. A place for the stone had been left in the southwest corner of

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The cornerstones of many of our public buildings, including the Capitol and the White House at Washington, were laid by the Fraternity. Even the initial American railway project, the Baltimore & Ohio Railroad, forerunner of the great transportation network so vital to our national development, had its "first stone" laid by Freemasons, and the most prominent Roman Catholic of that day, Charles Carroll of Carrollton, more liberal than lesser members of his faith in Cincinnati, took a leading part in the ceremonies.

NEW TEMPLE
FOR WASHINGTON, D. C.

Construction is well under way on the new home of Albert Pike Consistory of the Scottish Rite in the nation's capital. The temple is being erected on one of Washington's most palatial thoroughfares, Sixteenth Street, which has also been called "Avenue of the Presidents" and "Embassy Row."

The new temple is but a few blocks from The House of the Temple—and is flanked on one side by the Italian embassy and on the other by the Church of the Latter Day Saints, which is regarded as one of the finest architecturally in the capital.

Directly across from Albert Pike Consistory's new home is All Saints Unitarian Church which was attended by William Howard Taft. Through the courtesy of its pastor, Rev. U. G. B. Pierce, 32°, this church has for several years been used by Evangelist Chapter, Rose Croix, for its Maundy Thursday and Easter Sunday obligatory services. Also in this vicinity are the churches attended by Presidents Harding and Wilson. There are perhaps a dozen Embassies within the radius of a few yards of the new temple.

The structure is to be of two and one-half stories, and constructed of limestone, steel, brick and concrete. It will consist of eighty-one rooms which will contain the latest furnishings and equipment. Porter, Lockie & Chatelain are the architects and Charles H. Tompkins Co., the builders. The temple, which is to cost \$350,000, is expected to be ready for occupancy about the first of next year.

the building. In a copper box, made in the form of a twenty-inch cube, were placed current periodicals, records, documents and coins, and also a large number of similar relics which had been taken from the cornerstone of the old Federal building. This box was placed in the new cornerstone, and after same had been duly consecrated, and tried with the Level, Square and Plumb by the acting Grand Master, it was pronounced by him to be "well formed, true and trusty," and was securely cemented into place.

The plans for the day had been marred by a protest made by the Knights of Columbus against the participation in the ceremonies by the Masonic Grand Lodge. This protest, signed by two Cincinnati district deputies of the Knights of Colum-

bus and by the Grand Knights of the seven local Councils, was addressed to Postmaster-General Farley as well as to Postmaster Bocklet, who was in direct control of the dedication ceremonies. Considerable publicity was given to this protest, but it did not result in any change of plan.

A discordant note such as this protest might well be charged to a spirit of narrow sectarianism, or outright intolerance and bigotry. It would be more charitable, however, to attribute it to lack of information and ignorance. Adherents of the Roman Catholic Church, which makes much of tradition and ceremony, should be the last to object to the fitting and dignified ritual of the Masonic fraternity, used in the laying of a cornerstone.

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